

# THE HERALD OF THE GOLDEN AGE.

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To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

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## Realization.

**R**ealization of our ideals amidst our present environment, is the hardest thing in the world.



Baffled aspiration is the experience of most of us, a coming short of what we want to be. For we are like butterflies that are only half evolved from the ' grub ' if our wings are not yet fully grown and are all untried. We endeavour to rise above earthly conditions and limitation, to soar to that

higher plane of experience which we instinctively know to be our real heritage, only to fall back again and again, baffled, disappointed, and sometimes hopeless.

Yet we need not despair. For the evolution of the divine from the human—the 'spiritual' being from the 'animal' being—is the greatest of all the natural transformations of which we have cognizance. We should expect prolonged travail and pain to precede such a birth as this.

In due time we shall rise to fall no more; we shall manifest, or clothe in material form, that conception of transcendent manhood and womanhood, which, by the faculty of imagination, we have created in our inmost mind. By perseverance and dauntless faith, by yielding ourselves to the influx of the Spirit and to the transforming touch of that mysterious One of whose overshadowing presence, sympathy, and help we all at times are conscious, Realization will ultimately come to pass—we shall overcome, and fulfil our destiny.

The same truth holds good concerning what we want to do. No lofty conception of our life-work, no practical idealistic plan for the world's amelioration and enfranchisement will remain permanently unfulfilled and fruitless. Though the seed may be sown in tears and discouragement, though the harvest may be delayed by untimely frost and blasting east wind, yet the time of fruition and garnering will at length come. And

if the soul's quest and aspiration does not result in Realization during this present life—there are other lives to follow. In this great fact may be found reasonable ground for hope by every disappointed child of man.

The Gospel of Re-incarnation, which is scientific, scriptural and in accordance with sound reason, would bring new joy and anticipation to millions who at present regard the present and the future with gloomy despair or apathetic hopelessness.

Those who have missed earth's chiefest joys find but little comfort in the thought of visionary bliss in some immaterial Heaven. And they also find it hard to understand why it has been decreed that their one and only life in this world—the real and tangible happiness of which we all understand and instinctively crave for—should have yielded them so little but disappointment and unsatisfied yearning.

What a revelation to such would be the knowledge that they shall live again, and yet again, in human form upon this planet, and that they may anticipate compensation and better conditions if they strive by faithful fulfilment of duty to win the same for them selves.

Here is a ray of light for all who sit in darkness! The warmth of human love, the joy of victory and success, the blessing of physical health, the consciousness of spiritual emancipation and attainment, the opportunity to explore this fair world and read its secrets in the ample page of garnered knowledge, the satisfaction of seeing the triumph of Right over Wrong, may yet be yours, O ye despairing ones! Let no un-informed dogmatist, no conventional bigot whose mind is unillumined, rob you of this hope! Cherish it until it shall take form and substance within your breast, for the truth which underlies it will enable you to solve the problem of existence, and account for the otherwise inexplicable phenomena around you!

If our personal, social, and altruistic ideals could be easily realized, we should lose the advantages that come to us from faithful and persistent effort. Vigorous manhood is the result of hardy toil. And most important factors in character building are perseverance in face of difficulty, achievement in spite of adverse circumstance, and dearly-bought triumph over human weakness and disability.

All effort after Realization is well worth the making—even if unsuccessful. It tends to brace up the sinews of the soul and to energeise the spirit.

*'Tis better to have tried and failed,  
Than never to have tried at all!*



But when the apparently impossible has been attained, when the long struggle is ended, the man or woman who has conquered, is conscious of a new dignity and strength, hitherto undreamt of. The sense of having accomplished a great work, whether in the world without, or the world within, brings a sense of kinship with the gods. Those who have 'achieved' know henceforth that they are not of common clay, that it is their high privilege to participate in the great work of moulding human destiny and of shaping the world's future.

How blessed then are they who labour for the upliftment and humanizing of mankind, who aspire to win their way to the spiritual and transcendent life—the life of ministry. No loftier ideals could be formed than these, no work of greater beneficence could be undertaken. For when man becomes humane, when the materialistic and egotistic spirit gives place to the Christ-spirit, the human and the sub-human worlds will alike be transformed.

And as all power in Heaven and Earth is pledged for the support of those who seek first the Kingdom of God, and all 'other things' that are good are promised to them in consequence ultimate fruition to seed-sowing such as this is assured. Realization may be delayed, but at last it must come.

We need not condemn ourselves too harshly because we have failed, as yet, to attain our individual ideals. We know only too well how we have yearned and striven after high achievement, and how in the silence we have mourned defeat. And God knows it too! And being conscious that we *want to be* other than we *are*, we feel, intuitively, that in the eyes of the Omniscient Father there is no look of condemnation; the inner voice speaks to us of changeless Faith, Hope, and Love—in us, and for us, and toward us. And this sustains our courage and saves us from giving up in despair.

Nor may we condemn others. For we know not the weight of the physical burden which they have inherited, nor the force of adverse circumstance against which they have to fight. Freely *we* have received; and freely must we give *to them*, the very same Faith and Hope and Love which have been our own salvation hitherto.

In such ministry as this there is a magic power that the world does not yet apprehend, but which men will some day understand. It will transform the weak and make them strong, it will refresh as with gentle rain the barren heart and cause it to bring forth the fruits of the Spirit and the flowers of paradise.

No electric battery has such potency as an union of spiritual men and women who are banded together to uplift and encourage some weak brother or sister, by their faith, sympathy, and hopeful confidence. The vibrations created by such a battery of human hearts will awaken responsive faith and renewed effort, and make possible that resolute and hopeful mental attitude which precedes victory and upon which victory depends.

By divine optimism such as this, are great ideals conceived, and by the same magic alchemy they can be transmuted into actual realities and accomplished facts. The psychic laws of mental suggestion can thus be utilized for the transformation of mankind—telepathy affording the medium of communication, and faith supplying the requisite motive power.

Let us by all means have an union of all who love, on behalf of all who suffer. But let us also have an union of all who *believe* in the great possibilities that lie involved in human nature and in the glorious future that awaits us and the world in which we live.

Thus may many, who are as yet in darkness and without hope, be enabled to take up life's burden with fresh courage; thus may the paralysis of pessimism be removed from our midst. And Realization, both of our individual aspirations and of our collective ideals, shall by the same means become possible

Sidney H. Beard.

## A Sanctified Body.

By General Booth.

**M**y Dear Comrades,

You will remember that last week I wrote you concerning the great value of your health, your responsibility for its preservation, and the manner in which that duty should be discharged. I said then:—

1. That it was the duty of every Soldier to regard his body as belonging to God, He being its maker, its Preserver, and Redeemer.
2. That, being the Property of God, every Soldier should present his body to Him to possess and use for His Glory.
3. That, belonging to God, every Soldier should sanctify his body by separating and keeping it separate from everything that is unclean or likely to injure it.

This week I want to show you more particularly what the sanctification of the body means, or rather how it may be carried out.

1. *A man who has sanctified his body will not put into it such injurious poisonous things as Intoxicating Drinks of any character, or in any quantity.* He won't do this, not only because he is a Soldier of Salvation, but because he won't defile his body with such accursed things, or run the risk of creating an appetite which might make him a slave of the poisonous liquor, and so lead him to a drunkard's grave, or make him an example likely to involve others in the same deadly fate.

2. *A man who has sanctified his body will be very unlikely to put into it Tobacco in any form, Opiates of any description, or any other evil things of the same class.*

3. *The man who truly sanctifies his body will, so far as he has the opportunity, eat wholesome, nourishing food.* He must judge of this for himself. Some things that are good for one man will be bad for another. "One man's food," says the old adage, "is another man's poison."

Many of those who have studied the question, and who have had much experience on the subject, say that animal food of every description is not only unnecessary to the well-being of the body, but positively injurious to it. They say that the flesh of animals inflames the blood, excites the passions, breeds disease, enervates the whole system, and very often shortens life.

These abstainers from Butcher's meat say, "Look at us: we have better health, have less weariness and headaches, and can do more work and do it easier than we could when we were flesh-eaters." I don't say that this would be so with everyone, but I do think that the experience of these people is worth considering, and that their simple plan of living is worth experimenting upon. Some of the strongest, healthiest, wisest, and longest-lived people the world has known, have supported themselves, like Daniel and his companions, simply on grains, and fruit, and milk. I have abstained from all flesh meat for nearly four years, at different periods of my life, and rather than being weaker or worse for it, have been stronger and better.

It is a great mercy, for which we cannot be too thankful, that the most wholesome and strengthening foods are the most easily obtained and the least costly. No diet can be more nourishing than good bread, oatmeal, rye, milk, cheese, vegetables, and fruit. Milk alone contains all the properties necessary to build up and sustain the human frame in full vigour. If the different classes of foods I have named, or any of them, are within your reach in any reasonable quantity, you are all right if you never see another mutton chop in this world—and I am quite sure you will get none in the next!

4. *To promote health you should eat carefully.* Give a reasonable time to the business. In nothing will the proverb "Make haste slowly," prove more useful, or much more applicable. Chew your food thoroughly. Your teeth are given you to tear it to pieces, and to grind it to pulp before swallowing it. Use them for that purpose. Thousands of people ruin their digestion, and destroy their health, by bolting instead of masticating their food.

Dry food is, as a rule, better than soft, because it cannot be so easily swallowed until it has been properly dealt with by the teeth. Drink as little as you can help while eating. Tea, hot or cold, has always a bad effect when taken at the same time or directly after meals consisting of soups, meat, or the like. Taken under such conditions it is very near on to poison.

5. *If you want to keep your body in health, eat in moderate quantities.* The most mistaken notions prevail with respect to the amount of food required for the maintenance of health and strength. Multitudes of people overload their poor stomachs two or three times every day of their lives, and thereby hurry themselves to the grave. Oh, I often say—and I have never been contradicted yet—that more people die from over-eating than from over-drinking.

You should ever bear in mind that it is not what you eat, but what you digest, that benefits you. Therefore, if you take more food than is necessary, your poor system has to labour to get rid of the surplus, giving you all sorts of aches and pains and depressions while doing so.

Fasting is a useful practice when in health, and a most beneficial usage when out of health. I have known any number of people who have cured themselves of all sorts of maladies by cutting off half, or even three-fourths, of their usual supply of food; while some have not only cured the diseases from which they have suffered, but prolonged their lives to a remarkable period. There is a well-known instance of an Italian gentleman, who was given up to die when about fifty, but who, through reducing himself to two meals a day, of the most limited quantity, lived to be over a hundred years of age.

6. *If you would keep your body in health, eat at regular intervals.* Let the stomach get properly empty before you crowd any further supplies into it.

7. There is, of course, any quantity more of useful advice, but I have already offered you more, I fear, than will be acted upon. Otherwise I might say, "*Beware of Drugs.*" They will be useful at times, but the less of them the better. Find out how much Sleep your body requires, and get it if you can—but no more. Take sufficient exercise, and keep your body washed with pure water—as the Apostle recommends. Open your windows, to let in the fresh air day and night. Keep a conscience void of offence, and trust in God for his guidance and preserving mercy every hour you live, every step you take, and in everything you do. And be sure and use the health and strength God gives you in promoting His glory, and saving the souls of men.

From the "Field Officer."

## A Tired Brain.

The condition popularly known as "brain fag," "brain exhaustion," or "tired brain," is one fairly common to-day, and is used to designate a state of ill-health,



of which the prominent symptoms are inability for prolonged or concentrated mental work, sleeplessness, and often apprehension of impending disaster; and in which there is also usually a feeling of general weakness and lassitude, together with digestive troubles and constipation.

It is true that the exciting cause is often excessive mental strain,

anxiety, and "worry," which, the last two especially, by their depressing action and undue call upon the stock of nervous energy, seriously interfere with the organic functions of digestion, excretion and nutrition this action being often assisted by too sedentary habits and a complete neglect of personal hygienic measures. It is to these secondary causes that the condition described is due. In fact, it may be truly said there can be no brain fag if the digestive organs perform their functions properly. The appetite becomes impaired, there is often a craving for stimulating foods and drinks, and such food as is taken is slowly and imperfectly digested, yielding but a tithe of its nutritious elements to the organism, and the rest during its retention undergoes fermentation and decomposition, producing poisons which are absorbed into the blood, and which are the immediate cause of the morbid symptom. The individual is, in fact, self-poisoned, or in medical language is suffering from auto-intoxication.

Although the disease has acquired its popular name from the prominence of particular and easily discernible symptoms, and is usually considered as a more or less local brain trouble, I have never seen a case in which the secondary causes were absent, or were not the most powerful in maintaining the condition. In fact, with the exciting causes they form a vicious circle, from which, when well established, it is difficult to escape.

In old persons and in some organic diseases we often have another factor added, i.e., rigidity of the arterial system preventing a due supply of blood to the brain; this condition with a feeble heart will alone often give rise to similar cerebral symptoms, but these are usually found to be aggravated by the existence of digestive difficulties also.

As it is generally recognised that drugs are of quite secondary importance in relieving such sufferers, the advice usually given may be summarised in the words "rest" and "change." But many persons owing to their circumstances are quite unable to avail themselves of either (and if taken alone these are usually non-effective); it is for these more especially that I propose to indicate means, available by all, by which health can be regained and maintained. I will deal with these under separate headings for convenience sake.

**Rest.** The hours of mental work, if excessive, must be shortened to a reasonable period. Mental "rest" should be



sought in "variety" of objects, rather than in complete inaction. A mind tired in one particular set of faculties finds relief in an occupation involving the use of another set. Hence the well-known recuperative effects of "hobbies," gardening, etc., on a mind tired with professional or commercial details. Try to cultivate some interests as different as possible from the usual ones.

**Baths.** A rapid plunge or sponge bath in water, cold or with only the chill off, should be taken on rising, followed by vigorous rubbing; not only does the shock act as a nerve tonic, but the skin is rendered healthy and its recuperative functions increased. If for any reason a bath is not available, a vigorous kneading and rubbing of the muscles with the bare hand on the bare body (always in a direction *from* the extremities *towards* the heart) for five minutes, may be used as a substitute.

Few people are aware of the vivifying influence of a "sun bath," or such an easily available and powerful therapeutic agent would become largely used. It can be most readily enjoyed, by reclining nude, on a couch placed before a convenient window; if unpleasantly hot, the heat rays can be partially intercepted by a screen or covering of *blue* gauze or veiling. The duration of the bath should be quarter of an hour to begin with, and may be increased gradually up to an hour. The head, however, should be always shaded.

**Food.** Oxygen is a true "food" of the highest importance, and to get a due supply deep breathing must be practised. Most people breathe with only a small portion of their available lung capacity, and suffer from inadequate supply of oxygen in consequence. A full supply is especially necessary in the conditions of which we are treating. Whilst in the reclining, or erect sitting, or standing positions, a deep, steady inspiration should be taken slowly through the nostrils, fully expanding the whole of the chest and pressing the abdominal walls downwards and outwards, followed immediately by an equally slow, steady expiration, these should be continued until a sense of fatigue is experienced in the muscles of the chest walls, which will be felt in one unused to such complete breathing, after about 8 or 10 inspirations—but a little practice will enable it to be extended to 30, 40 or 50 such inspirations. Slight dizziness may be produced at first, and some tingling sensations of the extremities, but these soon pass off.

Such deep breathing should be practised in bed immediately on retiring and on awakening in the morning, and at least once during the day; in fact, it is desirable to practise it frequently till it becomes a habit. A delightful sense of lightness and well-being will be found to result from this practice when properly executed and persevered in. I need hardly say it should be done in the purest air available, and to that end free ventilation should be secured, without draught, and the windows of the sleeping apartment should be always open. As much exercise as possible in the open air should be taken.

Food should consist mainly of—

**Whole Meal Bread** or biscuits. The former may with advantage be toasted.

**Nuts.** Walnut, almond, pine kernels and Barcelona nuts, which should be shredded in an Ida nut mill; and chestnuts, which may be steamed.

**Olive Oil.** Freely with salads, bread, etc. (see that it is "Olive," not Cottonseed Oil). Cream or butter may be taken, but good Olive Oil is preferable.

**Fresh and Dried Fruits.** The former for preference, but they must be ripe. Take of these freely.

**Salads.** Watercress, beetroot, lettuce, onion, etc., with abundance of oil and a little vinegar.

Tea, coffee, alcoholic liquors and flesh food should be absolutely avoided—or the former taken only much diluted and in small quantity. This diet furnishes everything that is required for the nourishment of all the tissues, and especially of the nervous tissues, and will be found to restore and promote the regular action of the bowels.

Before commencing this regime a 6 or 12 hour fast is desirable, giving the stomach time to empty itself and recuperate, and to establish a healthy appetite.

Do not eat unless hungry, and when eating see that each mouthful is thoroughly masticated and reduced to a fluid pulp before it is swallowed.

Nuts, usually considered (in error) to be difficult of digestion, will give no trouble when this is observed.

Not more than three meals daily should be taken, and of these one should be very light. They should have an interval of 5 hours between each, and the last should be taken not less than 3 hours before retiring. Fluid (water) to be taken 2 hours after a meal.

For sleeplessness, a very cold or very hot (the former preferable) foot bath immediately before retiring, and the deep breathing exercise as soon as in bed, will usually be followed by sleep. A glass of hot water or hot lemonade the last thing (in bed) will often be a valuable aid to the same end.

The adoption of, and careful perseverance in, the course sketched out above, simple as it seems, will be found to be of striking benefit in all cases of brain fag.

I may add that this paper is written to answer the question of one of the correspondents of *The Herald*, so that others beside the lady who wrote may have the opportunity of benefiting thereby.

I shall be glad to welcome further enquiries suitable for dealing with in the same way.

As a last word, I would say above all "Don't worry;" worry is the most fatal destroyer of vital energy that we know, use every effort of the will to attain and maintain a placid and hopeful mental attitude. I know this is very easy to advise and very difficult to perform; in truth it can only be completely realized when we have become "as little children" with complete trust and confidence in the love and wisdom of the Divine Father.

Robt. H. Perks, M.D., F.R.C.S.

## MINISTRY.

Did we but know the truth and what we may become,  
Our feet would forward press with greater speed  
Along the road that leads to life and heaven.  
Then let us haste to render such poor aid  
As we can do to such as service need,  
That, serving others, we ourselves may grow divine.

S. H. B.

## THE IDEAL MAN.

Christ is the ideal man. Once, in the course of the ages, the plant of human nature seemed to bear a perfect flower of stainless purity and ineffable loveliness. The black touch of the world's sin could not befoul it. The storms that swept over it might strike it for a moment down to the black soil out of which it sprang, but it could not benure it. It reared itself in peerless beauty, and grows to-day fair and strong in the universe of God.

Rev. F. B. Meyer, B.A.

## The Sin of Cruelty.

**T**he claim that "cruelty to animals is not as wicked as cruelty to men" is irrational, for neither cruelty, profanity, or any other sin can be modified by its infliction on animals. The sin is in the depravity of the heart, *not in the selection of victims*. God loves all His creatures and hates all cruelty—so do His children. As "the righteous man regardeth the life [comfort] of the beast," he who does not, is not righteous.

To exhort Christians to teach and practise kindness to animals, of which man is one, should be as superfluous as to exhort the sun to give them light, for *being* kind is as much the special business of a Christian as giving light is the mission of the sun. True Christianity radiates kindness as the sun radiates light, blessing every being within its radius. Righteousness is kindness and kindness is righteousness—love fulfils the law and kindness is love's form—its sole manifestation. Not until man becomes innately kind can the millennium appear or "heaven dwell among men." The righteous are ever merciful.

The law of God's universe is Love—Kindness. The Creator gave man dominion over the beasts of the field and the fowls of the air, subject—inevitably—to His dominating law of kindness. On no other terms has man any right over God's other creatures, abuse of which is not only offensive to Him, but to every good person. As power involves responsibility, man's proper attitude to all weaker creatures is inevitably that of protective kindness.

To daily accept luxuries from the cow, laborious service from the horse, clothing from the sheep, and protection from insect depredations from the birds, without giving deeds, words, or even thought to promote their comfort or to protect them from the abuse, starvation, wounds and disease which are copiously inflicted upon them by ignorant, avaricious or cruel men, is a most shameful ingratitude, and a wicked disregard of our obligations to them, and to their Creator.

Cruelty abounds and man basely neglects and abuses the creatures which minister to his comfort and alleviate his toil. The boy wounds, impales, dismembers and torments without remorse. The man beats, mutilates, starves, overworks and even vivisects his helpless friends, and mangles or kills wild creatures for "sport!" This is barbarism.

And gentle woman appears at God's altar bedecked with fur and feather obtained by barbarous cruelty, while at the door, her docked, clipped and overchecked horses painfully wait while she meditates on self-denial, and prays for mercy which she refuses to bird or beast. But Christ said that "those who are merciful, are they who will obtain mercy;" and James said, "he shall be judged without mercy who hath shown no mercy."

Cruel tendencies are cultivated in children by toys of cruelty, as whips, swords, guns, etc., and by *maternal indifference*. The baby torments the kitten, the child abuses the cat and the dog unreprieved, and the man rules his animal friends not by kindness, as God requires, but by severity and cruelty. This is heathenism.

"I have no confidence in the religion of any man whose animals do not know him to be a Christian," said Roland Hill.

"To wantonly inflict pain upon *sentient beings* within our power is the abyss of *moral degradation*," said Ingersoll.

C. A. Hamlin.

## Glimpses of Truth.

We are here to solve the problems of life, not to evade them.  
FELIX ADL

God has but one forehead, and it is Light, he has but one name, and it is Love.  
VICTOR HUGO.

To be attached to material things is to be chained: to be without attachment is to be free.  
THE VEDAS.

To know one's ignorance is the best part of knowledge.  
LAO-TZE.

Prayer is not the mere begging of favours from a reluctant God, but the conversation of the human spirit with the great Universal Soul of which it is a part.  
W. BAYARD HAILE.

Peace will reign upon earth only when man, a spirit being, realizes his oneness with Spirit and confesses its active moving power in all things.  
ANDREW JACKSON DAVIS.

Heaven penetrates to the depths of all hearts as daybreak illumines the darkest room. We should strive to reflect its light, as two instruments in complete harmony respond to one another.  
CONFUCIUS.

Spiritual thinking is the pioneer that opens the way into the new birth, but it must be followed by spiritual *acting* on the part of every faculty.  
LEO VIRGO.

The Brotherhood of Man and the Fatherhood of God are no longer mere phrases appealing to the emotions, for they are now recognised as statements of facts in nature.  
F. E. TITUS.

As the real essence of anything asserts itself, appearances and symbols pass away. The real essence of the religious life of man is that he shall find his oneness with the One Life and One Love—the One Father of human spirits.  
J. STIFF WILSON.

Don't be deluded by those who cry, "All is good, therefore all the desires of the flesh are good and should be indulged." Jesus plainly said, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit," definitely marking out two states of consciousness.  
LEO VIRGO.

Know that there is no enlightenment from without; the secret of things is revealed from within. From without cometh no divine revelation, but the spirit heareth within. Do not think I tell you that which you know not; for except you know it, it cannot be given to you. To him that hath it is given, and he hath the more abundantly.  
HERMETIC PHILOSOPHY.

Faith is the very life of the spirit. How shall we maintain it—how increase it? By living it. Faith grows with well-doing. What little faith you have, only live it for one day, and it will be stronger to-morrow. Live with your fellow-creatures as their brother to-day, and to-morrow God will be felt by you as your Father the more tenderly.  
WILLIAM MOUNTFORD.

Jesus looked at all things with the clear vision of a spotless soul. He permitted no prejudice, custom, or claim of religious authority to deflect his vision from the Eternal Truth. We talk of the love of Truth, but the lovers of Truth are few. We are afraid of it. It demands too great a sacrifice. Jesus really loved it—conceived that His mission in life was to see and declare it. "For this end was I born, and for this cause came I into the world, that I should bear witness to the truth," and to this mission He was faithful to the end.

REV. L. M. POWERS.



## The Outlook.

**G**eneral Booth is more than a mere Army General. He is more than a mere engine driver. He is more than a great organizer.



The world sees him facing the greatest crises with an iron will and undaunted courage, and they call him a religious Bismarck.

### AN ORATOR.

Exeter Hall to overflowing, and thousands turned away, and they see him holding them for days in succession by his eloquence, and they recognize that there is no Bishop on the Bench and no pastor in any other body who could do the same, and they call the general a great orator.

### A JUST MAN.

They see him showing no favour to his own family and filling no posts of luxury with his own kith and kin, but rather laying the heavier burden on those who are the more near and dear to him and they call him a just man.

But there is more even than that, and the present world has hardly grasped it.

### AN INSPIRED PROPHET.

General Booth has some of the inspiration of the old prophets, and he boldly proclaims truths which are not even understood by the ordinary teachers of religion.

Long ago, years and years ago, long before the present Fruitarian movement attained to its present dignity and influence, General Booth had laid down his wonderful Code for the Army he had foreshadowed.

### SPIRITUAL FEEDING.

The more I study this Code the more am I amazed at the prescience and the marvellous capacity of this great leader of men, and I read in it evidences of the divine inspiration within his heart.

The world little knows that General Booth foresaw long years ago that a real Salvation Army must not be led by gross feeding officers.

He recognized by the same prophetic inspiration that has taught all God's greatest prophets, that flesh meat may be for the men of the world, but that it may not be for the men of the Spirit.

### MANNA.

Manhu like, he proclaimed that the Brahmins of his Army should abstain from flesh food.

Isaiah-like he was not ashamed to tell out that there should be no slaughter upon the holy mountain of his leaders' lives.

Like St. John the Divine, he foretold a coming revolution where men should be satisfied with the fruit of the twelve trees of the garden, and that their souls should be healed with the leaves of the same.

Like the rugged Moses of Holy Sinai he bade his comrades rejoice in the heavenly food of Manna and be satisfied with pure water from the living streams.

### EGYPTIAN HABITS.

But like Moses, he too had to deal with a people gathered out from among the slaves of Egyptian habits and soiled with the slime of an Egyptian river of cruelty, and so the spirit of the General was overweighted by the Army he had created.

The Code still went on proclaiming to his officers that they should eat no food of flesh, but should live upon that food which all the great spiritual leaders of the world have known to be best, but the Code was put upon the officers'

book shelves and the ceremonial of hallelujah salutes overlaid the spiritual truth of hallelujah feeding.

### INDIAN FAILINGS.

To such an extent has this loss of light fallen upon the Army, that even in India, where the early pioneers were caught up to the ascetic simplicity of the Eastern saints, the later leaders have sunk below the habits of low caste villagers.

### FLESH FOOD FOR ORPHANS.

And further and even worse, the Salvation Army are taking orphan children whose parents have died of famine, and are giving them flesh to eat—flesh to eat, in a land where the millions of children all round them are growing up strong and lithe and supple without a trace of animal matter—giving them flesh to eat in a land where even the orphanages of the "Native princes" are conducted upon a plentiful dietary of grains and pulse and milk and butter and vegetables—giving them flesh to eat when they know that by so doing they are rendering them polluted in the sight of all their caste and their country—giving them flesh to eat, though some of their children come from high caste families to whom death is almost preferable to such a dietary—giving them flesh to eat wantonly and uselessly and against all the customs of the land in which they live!

### PUBLIC IGNORANCE.

I remember Mr. Fegan here in England wanted to introduce a purely non-flesh dietary into his orphan homes, and he tried it with the greatest success, so far as health and appetite were concerned, but he had to give it up solely and only because of the force of public opinion and the refusal of subscribers to believe that such a dietary was not a semi-starvation one.

### INDIAN KNOWLEDGE.

Here the ignorance of parents and subscribers was the sole stumbling-block to Mr. Fegan's making the most beneficent change in dietary that an orphan home has ever known, and yet in India, where not only no such obstacle exists, but where there is the deepest aversion to feeding children upon flesh, the Salvation Army is going out of its spiritual pathway to give these orphan children the broth of what are there called "abominable things."

### AN UNKNOWN LEAKAGE.

I am satisfied that in the immense field of his labours this leakage of truth has escaped the General's ken, and I only record it with sorrow to show the difficulties with which he has to deal in trying to raise the Army to the ideal of his original Code.

### SPIRITUAL AWAKENING.

But here and to-day at Headquarters there is a great spiritual quickening upon the food question. The "let alone" of the past is dying down, the materialism of his staff is yielding before the constant spiritualism of their general. The great fear of bygone years lest the work of the Army should be hindered if it were to be looked upon as in any way mixed up with Vegetarian Cranks is passing away.

### THE CALL OF THE GOLDEN AGE.

A new spirit of Food Reform has arisen. The Order of the Golden Age has touched a new note in life's chords, and the music evoked by a spirit hand has sent out a thrill of enthusiasm through the world—a thrill of enthusiasm at the message that it is the *individual convert* who must be inspired, and that it is not the spiritless mechanism of machinery which is of any lasting value.

### NO FADDISM.

This note of the rightness of a Humane Dietary, and of the wrongness of all unnecessary cruelty, and of the clogging up of the spiritual insight of the conscious carnivore, has raised



Food Reform from the platform of any possible faddism, or crankism, to the great platform of Spiritual Reform.

\* \* \*

#### THE WAKING ARMY.

And here the Salvation Army can at once join hands, and to-day the General speaks out again once more to his staff in words which no one can misunderstand, and which, if they mean anything at all, mean that the spirit is leavening the Army and that the days of its materialized darkness are doomed.

\* \* \*

#### ASCETIC LEADERS.

There is a new era before the Army, an era which no other Church can yet emulate, for there is no other Church in England to-day which possesses a body of officers pledged to asceticism, pledged to devotion, pledged to a spiritual dietary.

If the Army follows the spirit of its great leader its men will become channels for greater power than ever before was possible.

\* \* \*

#### THE GENERAL'S CALL.

Not only has General Booth written the article to his officers entitled "A Sanctified Body," but his spirit has already found a resting place in the heart of the editor of *The Local Officer*, and in the article "Eating and Drinking to the glory of God," over 60,000 local officers throughout the length and breadth of the land will be stirred up to put into practice the ideals of their revered leader.

\* \* \*

#### THE O.G.A. COUNCIL.

At the Executive Meeting of the Executive Council of The Order, held in London in January, Dr. Robert H. Perks was elected a Member of the Council. The Directorate of our Society will thus be strengthened by his advice and co-operation.

Dr. Oldfield, who had just returned from his visit to India, resigned his seat upon the Council. This was accepted for the year 1902. The Council anticipate that he will be in a position to offer himself for re-election next year.

Meanwhile, Dr. Oldfield, who continues to feel the deepest interest in the work of The Order, will endeavour, as far as his present circumstances permit, to further the interests of the same.

\* \* \*

#### THE SEVENTH YEAR.

This is the seventh year of the work of the Order! Through good report and evil it has worked. Through storm and stress it has toiled. For six long years it has been ploughing deep and sowing with no niggard hand, and now the wheel has revolved to the mystic year of greater fruitage.

Because the Order avoids building up square brick factories and refuses to create soulless machinery which makes a loud hum, the world hardly knows or understands what a great and secret influence has been in their midst these six long years.

To those who can read realities, to those who do not measure the power of God by numerals, to those who do not use a yard stick of statistics to gauge the value of conscience changes, there is ample evidence that the Order of the Golden Age has given a new and permanent basis to Food Reform.

\* \* \*

#### THE PAST AND THE PRESENT.

Seven years ago men and women were Vegetarians upon scientific reasons, upon economic reasons, upon hygienic reasons, and upon a host of other reasons, but the moral aspect of the question was hardly heard as a serious basis for extensive adoption of the dietary.

To-day men and women are Food Reformers to an ever-increasing extent upon the fundamental basis, that the most important thing in the world is *to be good*, and that cruelty and goodness are antagonistic, and that therefore we must ever keep looking round and looking up to find means for reducing the suffering we are inflicting upon others.

#### SUFFERING BEGETS SUFFERING

We know that suffering inflicted means suffering to be endured, by the race and by the individual.

We know then that meat-eating means only a perpetuation of human suffering as an essential sequel to animal suffering.

We know then that the consummation of joy to humanity can only be accomplished when man has looked in the glass and has seen how every pain he wantonly inflicts upon a weaker animal is in reality a bruise upon his own face and a soil upon his own garment.

To-day the moral aspect of Fructarianism is largely replacing the economic arguments of Vegetarianism, and for this change in thought it is The Order of the Golden Age that has toiled and has taught.

\* \* \*

#### ENTHUSIASM.

The seventh year is upon us and every member of The Order may well gird up his loins in the joy of greater work to be done and a greater field to toil in. The enthusiasm of service is needed. The enthusiasm of truth is needed. The enthusiasm of assured victory must be in our hearts.

\* \* \*

#### NO "DEAD-HEADS."

No "dead-heads" are wanted in the Order. It is not a body which moves heaven and earth to raise numbers. It is a palpitating heart which is constantly receiving applicants for membership until they have proved that they have the living spark of life within them.

None need apply for membership of the Order unless they are alive!

None need apply for membership of the Order unless they are ready to *prove* that they are alive, by one of the greatest proofs of vitality, action, self-extension into another life, moulding that other life towards a higher humaneness, and then bringing in that new life as a harvest sheaf to the fold.

\* \* \*

#### A NEW PROVINCIAL COUNCILLOR.

The Council of the Order has shown its recognition of the great work done in India by Mr. Labshanker Laxmidas, by appointing him Provincial Councillor for the State of Junagadh, and the Insignia of his rank will be forwarded to him in due course. This is the first appointment of a Provincial Councillor that has been made in India, but the Council look forward with faith and hope to new men rising in every State there, so that ere long the Brotherhood of the East will be as strong, and as potent, and as untiring, and as fearless, as the great Brotherhood of the West.

\* \* \*

#### VACANT SEATS.

There are vacancies in England, Scotland, and Ireland still to be filled up, and those who aspire to election to the higher rank, should begin at once to send into Headquarters the proofs of their zeal and their discretion and their devotion, so that at the end of the seventh year the Council Chamber of The Order may bear upon its walls the token of many new warriors elected to its Council for glorie.

\* \* \*

#### TOO OLD TO READ.

I have just received the following quaint little note written in a shaky hand. While we are all charmed by the tempting power of *The Herald*, we hope that other readers when their eyes get dim will still subscribe and get a friend to read our monthly messages to them, and will then give away the paper to the younger generation.

My correspondent writes:—

"I can't send me any more copies of your excellent Herald this year, as I have to give up reading on account of old age, and your Herald is very tempting. Of course I have been distributing them, and they may do some good to the rest."

\* \* \*

#### BODY LINKED TO SOUL.

From far off Paraguay comes a greeting which joys me as I read it. It is the same story of one who began on the lower plane but found a higher truth by the way.

These testimonies come in by every mail in one form or another and show how the heaven is working the whole world over.

Mrs. Agnes Adamson writes:—

"It is some months since we took our stand against flesh-eating, we gave it up for several reasons, first and foremost from a humanitarian point of view, and also because of the warm climate and the general unhealthiness caused by a meat diet.

Pea nuts, maize, rice, a large variety of beans, sweet potatoes, jams, the far-famed manioc root, bananas, oranges, pawpaws, etc., grow in abundance here and seem the best food in this warm climate.

We have long studied the question of Food Reform, and the necessity of a bloodless diet, before the spiritual side of advancement could be taken up.

We found it was impossible to attain to a higher mental state whilst we were abettors in the slaying of animals for food. None of us ever ail or feel a pain."

\* \* \*

#### AWAKE!

This issue will fall into the hands of a thousand persons who have never done a stroke of work for the Order, who have never even written me a letter to ask what they *can* do!

As they have, never written to *me*. I send this message to *them*:

"Awake and work, for the day is at hand. The maker up of the books will be passing soon, and the toll of each one will be demanded of him according to his light and his talent."

What is *your* light and what is *your* talent?

\* \* \*

#### STRANGERS NOW.

This issue will fall into the hands of a thousand new people who know nothing yet of Food Reform or of the ideals of The Order.

I send them a message:—

Read this number of the "Herald" carefully through. Do not be offended by any thoughts in it which are new or strange to you. If they strike you, think over them again, and if you feel that they are too deep for you, write to me, and I or one of my colleagues will try and help you. "The Order of the Golden Age, Paignton, England," will be sufficient address.

\* \* \*

#### A BETTER MAN.

Yes, Mr. Hopkins, I am glad to hear your views and to entirely endorse them. It is quite a wonder to us who have lived in our paradise so long how people *can* go on eating dead things when they *needn't*!

Mr Hopkins writes:—

"Speaking for myself after about two years of a bloodless dietary, the great benefits I have derived are more than I can give expression to, and I am truly grateful that I ever became a member of the Fruit and Vegetable system of living, for in every possible way I feel a better, brighter, and happier man. Would that our fellow men could be made to see how degrading the eating of any kind of animal food is."

\* \* \*

#### WANTED "SOMETHING SOLID."

Mr. T. Taylor suffered some of the sad experiences of the beginner.

He felt a lack of "something solid" at first, but like a brave man who knows what is right and intends to try hard to attain it, he didn't give up when his stomach craved for the old food, but held grimly on.

By the way, those who find any difficulties in beginning should not hesitate to write for advice, or they may buy a copy of the Guide Book (1s. od. post free) and thus avoid the blunders of those who work out their way alone.

Mr. Taylor writes:—

"Like many other 'sudden converts' at first when giving up animal food altogether, I experienced the usual feeling for 'something more solid,' which of course meant meat. However, I tried again, giving up meat for supper, then on alternate days, and at last took it on Sundays only. At this stage a singular thing occurred. I was suffering from an internal complaint at the time, and I noticed it was always worse on Mondays (the day after the Sunday meat) than on any other day, so I decided to give up the meat altogether and since that time, now two years ago, I have been a total abstainer from it. I am glad to say that four months later my wife also followed my example and her health has been much better since. From a financial point of view we have been equally benefited.

P.S.—I omitted to say that the amount of our doctor's bill is about equivalent to that of our butcher's bill, viz., £0 0s. od. per annum."

P.D.

## A Dock Labourer's Experience.



wish briefly to describe my experience of the "better way" in diet. Like most children I was born with a decided loathing of flesh food. I brought over with me also will power strong enough, as I grew, to enable me to nearly follow my own inclination as to abstinence from flesh. This antipathy to gross feeding I retained and practised almost continually whilst I remained with my parents.

During all these years I knew nothing of any principles being involved—at least intellectually. It had been intuition or the memory of experience gained in former lives that had kept me near the idea until this time. Hearing as years went by conversation among my elders concerning the necessity of eating meat, it set my mind working, it stimulated my memory, and I began to reason thus:—I have never eaten much flesh yet I am well in health. I'll abstain altogether.

I did so and for a full year lived entirely on fruit, nuts, and a few eggs, without flesh, fish, fowl, bread, or cereals. This period embraced a very severe winter with heavy London fogs. I was working as a labourer, and maintained a splendid condition of health, strength and spirits.

After this, domestic pressure caused me to waver somewhat, and it has done so on two occasions for about a month, during which time I ate flesh, maybe three times a week. I am ashamed to confess my weakness, yet my confession, and ultimate mastery of it, and of my circumstances, may help others. But I am sure no one will argue that I maintained my strength upon that half to three-quarters of a pound of flesh per week.

My own inherent tendencies again asserted themselves, however, and made my physical self ashamed. Till this time my reason for living without flesh was chiefly that there was a danger of contracting serious disease. It was reserved for *The Herald of the Golden Age* to break through my mental darkness and let the light that was within shine through and so illumine my intellect so as to cause me to decide to act in obedience to my better, spiritual, nature in the cause of Purity and Truth.

The Light I speak of as being *within*, is within all of us, although cramped and obscured. Many people make the mistake of looking away and outside of themselves for Light. Look within, my Brothers and Sisters, and you shall see and be guided; let the still small voice speak, and be always ready to obey. Through *The Herald of the Golden Age* our teachers assisted me to overcome the limitations of the senses; I thank them and record my thanks in this resolve:—That never, while Life shall last, will I partake of the flesh of animal, fish, or bird.

But, while Nature is so bountiful, there is no fear of our supply failing to meet our daily needs.

Go on, brave souls! the few wise and true in this generation will mean a multitude in the next!

There is a work for us all to do, in whatever walk of life we are in. My own, as a manual labourer, is to show by pen, voice and example, that strength of body, brain and mind can be easily maintained upon a bloodless diet. Others will proclaim the higher things, the ethical and moral, because they are in closer touch with those most ready to receive such Truth. Let us fight on against any odds or inconvenience. Family obligations (wrongly so-called) blinded me for a brief time, but when the Light dawned I saw that I was wronging my family by pandering to such an evil custom. Let there be no wavering after we once see the Path; let us go straight on. The demon of Self must not only be scotched but killed, and thus may we hasten the coming of Peace on Earth and Goodwill to all that breathes.

Henry G. Smith.

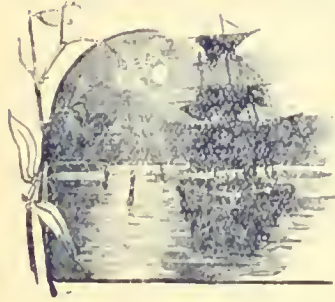


## Fixed Stars.

Follow you the star that lights  
A desert pathway, yours or mine.  
Forward, till you see the highest  
Human Nature is Divine.

Tennyson.

**W**hy are we not enthusiastic and proud of our mode of living? Flesh-eaters are always bragging and boasting of the nutrition contained in beef and of the delightful aroma of fried pig.



Men with red faces and large dimensions are loud voiced in season and out of season about the good old beef and beer and about the value of the fox-hunting, deep drinking, and hard swearing old squires, but the gentle Food Reformers

sits humbly in the background and almost apologises for the "trouble" he is giving, in living as Nature and as Nature's God would have him live.

It is time that we stood firmly on our feet and dragged no halting lame-legged apology behind us.

If we are right, let us be willing to stand up to our convictions and to own up to our creed.

The man who eats pig for breakfast in the form of bacon is not ashamed of his habits, even though they place him lower in the scale of life's practices than the Mahomedan or the Hindu or the Jew. Why, then, in the name of all that is beautiful, should we hesitate to acknowledge that at breakfast off fruits and milk and honey and all the dainty products of field and garden and greenhouse?

The woman who makes chicken broth from the body of the fowl she has tended and cared for, is proud of her achievement, and the lady who boils down some of the flabby muscles of the over-fed sheep, and makes mutton soup for her sick mother, proclaims her handiwork to all her visitors!

Why, then, do we sit silent in the sanctity of our home and hardly dare to confess to our neighbours that no ox dies groaning for our luxuries, and no blood is spilled before the face of heaven for our pleasure?

The meat eater is not ashamed of his meat eating. Why then is the Aristophagist ashamed of his Aristophagy?

Neighbours, it is true, look upon it as a "hobby." Society, it is true, condemns it as a "fad," and so, for fear of the smile of pity and the inconveniences of hospitality, we are apt to sit silently half ashamed of the truth we know.

But have we not yet learned the lesson of the eternal heavens?

No star hides its light and no constellation covers the glory of its face.

If upon us the sacred spark has fallen, we too, should put no bushel measure of shamefacedness upon the flame that is alight, for fear lest neighbours passing by should think scorn upon our glory.

If the meat eater glories in his darkness and is proudly pleased of his ignorance, how much the more should we lift up our hearts and rejoice with an exceeding joy that upon us a light has shined and that unto us a further step of knowledge has been revealed!

Everything looks as if the lesson of the stars is upon us. What we have gathered is ours alone. It was given to us as a trust, and as a trust we use it.

So long as a star lives, it proclaims to all who look up from us the brightness of the beauty that has been given to it. the dread eternal stars in their steadfast unflinching light-giving, teach us the lesson of faithful confession of our principles to all who ask of us the basis of the truth that is within us.

Many a weary mariner, many a storm-tossed sailor, man, a lost traveller has looked up to the ever present light of the great fixed stars and has regained his hope, and his courage and his pathway.

Who then are we, that we dare to hide our lamp or to be ashamed of the flame that is burning upon our heart's altar?

Many a time has my soul been gladdened when I have seen a beautiful head of grain—a life full of humane ideals and hallowed by deeds of mercy—and I have found that the seed from which it sprung owed its first life and its dawning consciousness to some small light that I had given, to some far back answer to an earnest question, some long ago act of ordinary sincerity to my faith, some forgotten faithfulness to my creed in time of stress.

Such beautiful glimpses of harvest in one's eventide give one heart and courage again to tell out to all and every that the battle is to those who are proud of their flag, and the laurels of victory to those who are ready to die rather than to yield.

Many a wavering soul whom we wot nothing of will come one day under the influence of our life. Many a doubting troubled spirit whose face and name is unknown to us will one day come under our spell, and in the day of doubt will look up to us for guidance.

We will be ours if we give them darkness instead of light, and sorrow will be upon us if we be found cloaking our faces when there is the need for us to show our forehead as the entry challenges us.

I do not say that all must go out into the world of aggressive mission work and attack the social habits of butchery and barbarism, but I do say that there is no one who must be bound to falter when he is challenged, and none who should deny the faith which he knows to be the right.

It has been revealed to us that butchery is unnecessary, and that all gratuitous cruelty is wrong. We know then that we are right in abstaining from the dead bodies of the slain and from the dishes whose smoke hides the sad sorrows by which they have been obtained.

It has been revealed to us that though we may stop our ears with wax and close our eyes with clay so that we may neither hear the moans of the dying beasts nor see their piteous pleading for mercy—it has been revealed to us, I say, that whether we hear or whether we forbear, the terrible cry goes up to God day and night from a creation groaning in due pain from man's oppression, for man's luxurious pleasure.

This truth has entered our hearts and burnt itself in letters of fire into our souls, and, therefore, we abstain from the marketed flesh that is hawked hideously through our streets, and, therefore, we allow no morsel of baked or boiled animal to enter within the portal of our lips.

Shall we then be ashamed of the revelation that is ours, or shall we hesitate for a moment when the truth is required of us?

There is ever a joy in the confession of a faith that we love and our humanitarianism is indeed a creed of such surpassing gentleness that we fain must love it.

Thes. must then be ready and willing at all times to confess  
another any not that we belong to the cult of the Frutitarian.  
world  
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the  
ab

Peter Davidson.

### THROUGH NATURE TO GOD.



Mother Nature, well-beloved, I have heard  
thy gentle call,  
In the stillness of the midnight, when the  
moon shone over all;  
In the murmur of the breezes, in the subtle,  
vague perfume;  
In the myriad sounds of summer, in the  
budding and the bloom.  
Faint and far thy voice was calling, and at  
first I heeded not,  
For the world was ever in my ears and  
would not be forgot.  
Then I sought to catch thy music, but,  
though swift my thought had sped,  
As I reached and seemed to grasp it—lo! the  
winged sprite had fled.

Yet there came a day when, gazing on the blue and sparkling  
sea,  
All thy music seemed to fill me and enfold me tenderly,  
All my longing was rewarded and I promised thee my love,  
While the heavens in benediction leaned and brooded from  
above.

Mother Nature, thine my heart is, yet the world is very near,  
And its loud, insistent clamour, falls unceasing on my ear.  
There is work to do; and ever, when I long to fly to thee,  
Hearts that need my help are calling, and sad faces I must see.

Oh, I fain would keep the vision that I saw so long ago;  
Keep the quiet of the woodland and the morning's tender glow;  
Keep the perfume of the pine trees, where the summer  
breezes play,  
And the rhythm of that still music which was in my heart  
that day.

Thou hast taught me, Mother Nature, things the world can  
never know,  
Through thy beauty God's great presence is revealed to man  
below.  
Slow—as we can bear the teaching—open wide the golden  
gates  
To an inner, secret kingdom, where the heavenly vision waits.

Mother Nature, hold me closer; let my heart beat close to  
thine;  
For the strength of thy calm presence yields more stimulus  
than wine!  
Let me drink thine inspiration; let the portals swing apart!  
The Great Peace I am approaching, let its stillness fill my  
heart!

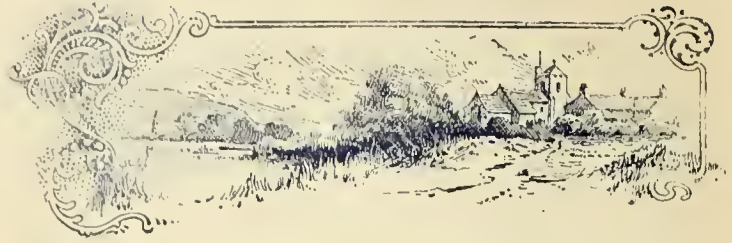
Harriet B. Bradbury.

### Love.

Love will make the selfish unselfish; the false, true; the  
poor, rich; the miserable, happy; and finally, it will  
bring all living things into Heavenly Harmony! Follow after  
Love. Love never faileth! The Spiritual sun shines by  
night as well as by day. Each soul is a Divine organ which  
needs but the touch of Love to evoke the beauty and fulness  
of its notes; and when all shall love, the discordant notes of  
the world will develop into the sweet notes of Celestial  
Harmony, and the selfish, mortal existence will give place to  
eternal, conscious, glorious Life.

"The World's Advance Thought."

## A Sermon in the Woods.



It was June. It was Sunday evening;—just the time when  
many people were sitting in church, and when others  
were "taking their walks abroad." We, who must plead  
guilty to belonging to this later class, decided to forego church  
and take a walk instead.

We leave the dust of the high road behind us and wander  
through fields until we come to a lake. The surface of the  
water is half hidden by reeds, rushes, and lush grasses which  
grow out as far from the margins as they can find root and  
yet get their heads above water. A few water lilies float  
on the surface, their broad recumbent leaves recalling  
wondrous tales of fairyland, the chosen spots where water-  
babies, and similar small folk, were wont to disport themselves.  
One end of the lake ends in a bog, a narrow part of which  
has to be crossed. Its bosom quivers and quakes under  
every footstep, and gives one the sensation of walking on the  
back of some huge live animal. Moss, the greenest of greens,  
and in unending variety of tint, grows from it as thickly  
as feathers on a bird's breast. Patches of cotton-grass—the  
whitest of feathery down imaginable—spring up here and  
there. Sundew, the flycatcher plant, abounds, trapping the  
unwary fly by the gratuitous offer of sweetest honey, and,  
its legs once fast in the sticky compound, proceeding leisurely  
to enwrap the credulous insect in the folds of its leaf—a  
treacherous act.

Leaving the low ground and climbing a fir crowned hill,  
just as the stems of the pines are glowing with the reflected  
light of the sinking sun, "like glowing embers in the fire,"  
we sit awhile. The air is filled with a subtle fragrance,  
a mingling of half-decayed pine needles and bracken.  
The only direct evidence of human life here is a half-  
trodden pathway and a few faggots of brushwood piled  
up to dry for winter's use, and Nature fearlessly asserts  
herself—there is no competition. (We two are far too  
unobtrusive and insignificant to merit consideration). As  
soon as the echoes which our footsteps awakened have  
died down, and silence is restored, a squirrel, till now  
hidden in the greenery of an oak, peeps out, and finding the  
coast clear, jerks himself down the trunk in a spasmodic way  
and commences a diligent search for his supper under the  
shadow of the bracken. Soon, a second squirrel joins the  
first one and dodges around the tree-stems, intent on a like  
quest. After a while some dainty is discovered and "puckie"  
sits up on his haunches, holding his prize in his two little  
hands and getting to work with his chisel-edged teeth, his  
tail, meanwhile, curled tightly over his back.

A green woodpecker laughs in a joyous, reckless,  
devil-may-care sort of fashion, and scours the tree trunks  
in search of insect life with which to satisfy the nestlings  
buried a foot deep in some neighbouring tree-bole. A turtle  
dove coos in the distance, and the cry of a pewit comes up



from the marsh. Ah! I am forgetting, there is another trace of the human—and a painful one too. On the lower branch of a tree hang, suspended by lengths of string, four inanimate forms which, once, were sentient and beautiful. Three jays with the brilliant cobalt-blue of their wing coverts shining in the light of the setting sun: the fourth, a raven-black crow, severe and impressive looking, even in death. The four forms hang there, gently swaying from time to time, as the evening breeze catches them, reminding one of the time when,

"At the cross roads,  
with ponderous limb outstretched, the gallows-tree  
sways the stark forms of erred humanity."

But what is the crime of which these four were found guilty and convicted to be hanged? Interference with what man imagines to be his *rights*—not interference with God's rights—they have in no ways transgressed against the laws of God. Man has set himself up as their judge, and from their birth they are doomed. Individually they get no trial, the fact of their belonging to the same species is sufficient evidence of their guilt, and every member of the family has to suffer the death penalty for following out the scheme of life which Nature has ordained for them.

Leaving the shelter of the fir trees, we wander on to the low ground, half heath, half marsh, and rank with mosses and lichens which tell one only too plainly that in winter-time there will be little short of a morass here.

On a small sandy mound, raised a few inches from the surrounding flat and wreathed in a bunch of heather, is an insignificant looking ball of brown which gradually resolves itself into a bird, and on still closer scrutiny develops into a partridge. It is not sitting on a nest, for its body does not actually touch the ground; neither is it "squatting" to avoid discovery, for its head is raised, and it might easily find a far more secure hiding-place in the adjacent heather. We go a step nearer, there is a whirr of wings, and the bird rises and drops again at a few feet distance. At the same moment the ground on which it was sitting seems to *move* in some mysterious way, and ten or a dozen baby partridges scramble away in ten or a dozen different directions and quickly identify themselves with the colour nearest to their own which the heather affords and are quickly lost to sight. One or two remain for a few seconds, looking about them in a startled manner, ere they too dash away to seek a safe retreat. One of them is caught for a moment and subjected to scrutiny which reveals the fact that a few short hours ago this tiny chick was safely imprisoned in an egg shell. It is a most unpleasant feeling to realise that these tiny mortals *instinctively* dread the near presence of man. It makes me ashamed of my kind that this should be so—it makes me ashamed of myself when I remember the number of these, and similar harmless, helpless creatures which I have done to death. When one glances at it in cold blood it seems a dastardly cruel thing to murder so palpably defenceless a creature as this; and all for what? To gratify an unnatural desire to "kill something." But this is a mere digression—mother partridge had collected her brood for the night, and had selected with greatest care the best place available for the purpose. She had drawn them well away from the hedge and banks—for hedges and banks harbour rats, stoats and other enemies; for the sake of warmth she had taken them to as high a spot as was to be found, out of the mists which nightly rise from the marshes.

It is "the time of long shadows," when everything looks at its best, and the darker recesses of the woods gather a mystery which serves to intensify their interest.

We pass from the heath once more into the woods. As we near the outskirts, rabbits begin to scamper away from us to seek their holes and fastnesses—another instance of the dread which man everywhere instils.

"But man, the wildest beast of prey,  
Wears friendship's semblance to betray;  
His strength against the weak employs,  
And where he should protect, destroys."

Again I shudder, a despicable feeling rises in me as the little creatures dart from my path. Was it for *this* I came into existence? Is *this* my *métier* in life? To instil fear, loathing and dread into the hearts of all these children of Nature? Then indeed were it better I had never been born.

In the wood is a hushed stillness—the cry of the peewit sounds fainter and farther away; the hum of myriad insects has ceased, for they too revel in sunlight, and as the shadows deepen, seek a resting place in the crannies of tree trunks. Alas, a nightjar vibrates as it sits lengthwise on the bough of a tree.

"The long dim shadows of surrounding trees,  
The flapping bat, the night-song of the breeze"

In the wood, it is already night, and we draw our breath softly, trying to adapt ourselves to our environment. Suddenly a wild shriek breaks the silence. It is a cry of pain and despair. There can be no doubt as to its author; nothing but a rabbit in dire distress can make this pitiful wail. The cause? Maybe a stoat has it held by the neck and is sucking its life-blood, or it may be —, but why surmise? Let us investigate; racking our brains for the cause will not help the sufferer. A few steps further and there, in a ditch, lies a small grey object. At first, in the half-light, it might pass for a stone; nearer, and we see it is a little bundle of grey fur. Silent now, its little body heaving with the deepness of its breaths, its fur ruffled up with mingled fear and pain. It is a rabbit, quarter-grown, and its leg is fast held in the iron jaws of a rabbit trap. As I stoop down to release it, it struggles and tries to wrench its leg out of the fast-closed teeth of the trap. Instead of looking on me as a friend, it treats me as an enemy, and pleads with eloquent eyes for mercy.

The good people will be out of church by this time, supper will be in progress, and the children's memories will be taxed to discover how much they can recollect of the text and the several headings of the sermon. As for ourselves, we have missed our church, but we have hardly missed our "sermon." It has ever been before us in our walk; God has spoken to us, and if we have failed to hear the unspoken words it is our own fault. Yet I do not think we have missed the message—we have been very near unto God.

I grasp the little shrinking creature with one hand, and with the other release the spring of the trap: the jaws fall apart, and "bunny" is free—free, with a broken fore-leg; free, to find help if he can; free, to take his chance of life (to-morrow the pain will be worse, the inflammation more acute—but, withal, there will still be the knowledge of freedom) maimed, perhaps, for life, but free—free with a dangling fore-leg.

Hermann Lea.

## "Eating and Drinking to the Glory of God."

I had a letter from a Corps Cadet the other day in which she told me that she had not tasted any meat or fish since the Chief of Staff's Camp last Whitsun, and that she had no desire at all for it now.

Perhaps there are others who have remembered the Chief's good advice and acted upon it. If so, the Editor would be very pleased to hear from them. But many of our readers have never been to a Camp, and perhaps have never even given a serious thought to the subject of "Eating and drinking to the glory of God."

And yet this is the thing that is specially mentioned by Paul in that verse in 1 Cor. x., 31, which says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

We Salvationists understand what it means to *dress* to the glory of God—putting aside the showy clothes which only tell of desire for admiration, and wearing neat, sensible uniform.

We understand *talking* for His glory—dropping the old "vain conversation," and praying that "the words of our lips may be acceptable in His sight."

And in many other things amongst the "whatsoever we do," we believe that God is indeed glorified.

Shall we not then, also, begin to enquire how we can eat and drink to this end?

If my body is the Temple of the Holy Ghost, should I not reverence it? Yes, indeed; and this reverence should not only control the thorough washing and wise clothing of my body, and giving it plenty of fresh air and exercise, but also the way in which I feed it.

What food did God plan for his masterpiece of creation, when he put Adam in beautiful Eden, where sin and death were unknown? He said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

You will notice that wherever the Bible writers used the word "meat" they meant "food." What we now call meat is always, in the Bible, plainly called *flesh*. People have altered its name because they do not like to be reminded that when they take meat they are eating *part of a dead body*. Dead things should be buried, not eaten.

So you see, before sin came into the world there was no death; the animals knew no pain or fear. They were happy, and Adam was their kind master, and while they fed on the grass and green herbs, he found all his needs supplied by the fruit and corn, and—God was glorified.

Things have sadly changed since that day, and we have grown so accustomed to seeing flesh hanging in the butchers' shops, and coming into our homes, and appearing on our tables, that we never think about all the agony and terror which the poor animals have to endure; we never consider what a dreadful trade the butcher's is, nor ask ourselves how we should like to spend our days among blood or death, and see before our eyes for ever the dying anguish of innocent animals, as he must.

If we *thought* about it we should ask ourselves— "Is this necessary?"

And then the Bible would answer us. It is not. For Adam, who before the fall was a man with a perfectly beautiful healthy body, lived on fruit and corn. Daniel was a vegetarian, so was John the Baptist, and so were many others you will remember. And thousands of people in this and other countries are to this day. Far less than half the people in the world are meat-eaters.

"Oh, but I like meat," says somebody.

That is only because you have grown used to it. If you left off eating it for six months, you would grow to dislike the very thought of it.

A little child, brought up in a vegetarian home, was shocked and distressed to hear one day that a pretty lamb she had seen was to be killed and eaten. She could not believe that such a horror was possible.

It is not *natural* to want to live by the death of something else. Thank God we *can* live without causing any other creature to die.

Now let us turn to the question of health, for we can certainly best glorify God by keeping our bodies healthy. Are we better with or without meat? We are better without it. More and more people are coming to believe this. We who have not tasted any for years can testify to the improvement in our own health.

Men who work hard with their muscles, and men who work hard with their brains, agree that it is best not to eat meat. And as they have *proved* what they say, they must be believed. Just a few people here and there will tell you they have tried vegetarianism and found it a failure. In every case, if you enquire, you will find that they did not do it properly.

When meat and fish are given up, proper food must be taken in their place. Oatmeal porridge and whole-meal brown bread, with cheese and apples, will keep you in perfect health without anything else at all.

But there are hosts of other delicious things you can take to vary your diet. Almost all the fruits, both fresh and dried, are cheaper than meat, weight for weight. Haricot beans, butter beans, lentils, split peas, sugar-corn, maize-meal, and all kinds of vegetables can be obtained.

If an apple is going bad you can see it, and cut the bad away, but with meat *you* cannot find out whether it is diseased or not. The Jews have very clever experts to test all their meat, but great quantities of flesh which has been rejected as unfit for Jewish customers are sold to ordinary people, who eat it without a question!

And, of course, animals have the germs of disease in their bodies, as we do, long before they appear outwardly. Therefore, flesh-eaters never know what diseases they are eating with their dinners. These are among the chief reasons why so many people suffer with such terrible maladies, and why these same maladies are handed down from parents to children as we know they are.

If people gave up eating the diseased bodies of poor, driven, ill-treated animals, they would soon lose their own diseases. And if little children were brought up from infancy on a really pure diet, and allowed to live healthy, natural lives, there would soon be no work left for the doctors at all, and they would have to start growing corn and fruit, or find some other useful way of getting a living.

R. T., in "The Local Officer."

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[Correspondence and enquiries will be welcomed by the Editor of *The Herald of the Golden Age*, Paignton, Devon, and shilling packets of assorted literature will be sent post free for distribution.]



## ANNOUNCEMENTS.

Upwards of one thousand officers of the Salvation Army will be supplied with a copy of this Journal direct from the Headquarters of The Order.

\* \* \*

Members and Friends are respectfully requested to place a copy of this issue of *The Herald* in the hands of such Christian Ministers who live in their neighbourhood as are likely to respond to the truths contained in its pages.

\* \* \*

In future this Journal will be published on the **first of the Month** instead of the 15th. The March issue may be expected to be ready for delivery upon that date. Readers who purchase copies from booksellers are requested to make this fact known to them.

\* \* \*

Members of the Order will please note that all subscriptions fall due in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for minimising the work at Headquarters and will therefore be ready to forward their subscriptions without special application being made, as the labour and expense of sending out notices will thus be obviated.

\* \* \*

Subscriptions for this Journal (in nearly all cases) become due at the commencement of the New Year, and subscribers are therefore asked to forward their remittances before the matter is forgotten by them.

\* \* \*

The only official address of The Order of the Golden Age is **Paignton, England**, to which all communications should be sent.

\* \* \*

Cheques and Postal Orders should be made payable to Sidney H. Beard.

\* \* \*

American and Colonial Friends will charge by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of five pence. Greenbacks, or postal orders, should be sent.

\* \* \*

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

\* \* \*

This Journal is now supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

\* \* \*

If there is any Free Library, YMCA, Public Reading Room, Theological College, or other Institution, where this Journal is likely to be read by thoughtful persons, which does not at present receive a copy, the Secretary will send one regularly on receipt of a request from the Librarian or Committee.

\* \* \*

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for literary work—all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution.

\* \* \*

In consequence of numerous requests having been made that the photographs of the Executive Council shall be sold by The Order, a number have been prepared, and can, in consequence of the large consignment contracted for, be supplied at the low price of one shilling, post free. Members across the sea who wish to possess the portraits of the Leaders of this Movement can therefore now do so. Applicants should state which one is required.

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No Antiseptic, Colouring, or Thickening material ever used. Nothing but Fresh Fruit and the Finest Cane Sugar.

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